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The Buddhist Philosophy of Life

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THE ESSENCE OF BUDDHISM

The essence of Buddhism is non-attachment; the world is an illusion; life here is but a phase of an infinite journey; and man, therefore, should not set his heart upon material things. It is the doctrine of the old Greek philosopher, Heraclitus, who taught that all existence is but a becoming.

"All things which exist in time must perish," says the Buddhist. "The forests, the mountains. all things that exist.

"The sun and moon, Sakra himself, with all the multitude of his attendants, will perish without exception; there is not one that will endure.

"It is different combinations that cause substance; for in Nature there is no uniform and constant principle.

"All component things must grow old. Even unto a grain of sesamum seed there is no such thing as a compound which is permanent. All are transient; all have the inherent quality of dissolution.

The law of karma applies to all. Karma is action, work, the results of deeds. "My action" we read in the Anguttara Nikaya, Pancaka Nipata, "is my possession; my action is my inheritance; my action is the womb which

bears me; my action is the race to which I am akin; my action is my refuge."

Huxley defines karma, as it relates to the processes of evolution: "In the theory of evolution, the tendency of a germ to develop according to a certain specific type, e. g., of the kidney bean seed to grow into a plant having all the characters of *Phaseolus vulgaris* is its 'karma'. It is 'the last inheritor and the last result' of all the conditions that have affected a line of ancestry which goes back for many millions of years to the time when life first appeared on earth."

The final refuge of all is Nirvana. Nirvana is defined as the "extinction of illusion," the "attainment of truth." This was the state that Buddha attained while still on earth. Buddha said:

"There are two aims which he who has given up the world ought not to follow after—devotion, on the one hand, to those things whose attractions depend upon the passions, a low and pagan ideal, fit only for the worldly-minded, ignoble, unprofitable; and the practice on the other hand of asceticism, which is painful, ignoble, unprofitable. There is a Middle Path discovered by the Tathagata (the Buddha)—a path which opens the eyes, and bestows understanding, which leads to peace, to insight, to the higher wisdom, to Nirvana. Verily! it is this Noble Eightfold Path; that is to say, Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Effort, Right Mindfulness, and Right Rapture."

Buddhism, in its originality, was more philosophical than religious in its character, and therefore did not appeal to the masses; later Buddhism has popularized the teachings so that they are more readily received.

From time to time there appears on earth a Buddha—the Enlightened; such is the teaching of Buddhism; the last historical Buddha being Siddhattha Gotama, born 568 B. C., son of the Sakya chief, Suddodana, and his wife, Maha Maya. As with other great religious teachers, legendary stories of a miraculous character gathered around Gotama—stories remarkably similar to those related of Jesus.

THE BIRTH OF BUDDHA

In Kapilavatthu there reigned a Sakya king, a descendant of the Okkakas, who are called Gotama, whose name was Suddhodana. Suddodana had a wife named Maha Maya, beautiful as the water-lily and pure in mind as the lotus. Maha Maya was the Queen of Heaven, living on earth, untainted by desire, honored in her immaculate holiness by her husband. The Spirit of Truth descended upon her; and when she realized that she was about to give birth, she requested to be sent to her parents, which request Suddhodana granted.

Maha Maya, on her journey, came to a beautiful grove, whose trees bore fragrant flowers and in whose branches myriads of birds sang. She left her golden palanquin, and wandered

through the shady walks, until she came to the great tree Sala, standing in the midst of the grove. Here she felt that her hour had come, and called to her attendants, who hung a curtain from the branches about her.

When the babe was born four angels of Heaven held a golden net to receive it, saying, "Rejoice, O Queen, a mighty son has been born unto thee." An aged woman standing by her side prayed that Heaven should bless the child.

At the birth of the babe all worlds were flooded with light. The blind received their sight at the coming glory of the Lord; the deaf and dumb spoke at the birth of the coming Buddha; the crippled became straight, the lame walked, the prisoners were set free.

The polluted streams became clear, celestial music filled the air, and the spirits of Heaven rejoiced with gladness.

The cries of beasts were hushed; all creatures were touched with love; peace on earth was proclaimed.

Only Mara, the Evil One, refused to rejoice.

The Naga kings came to greet the Buddha, bringing mandara flowers.

Suddhodana pondered over these signs, now filled with joy, now sorely distressed. Maha Maya, beholding her child, became heavy of heart.

In a grove near Lumbini, there dwelt a rishi, leading the life of a hermit, a Brahmin, famed for his wisdom, who came to see the child; and when he saw the babe he wept.

"Why has the sight of my son caused thee grief?" asked the king.

But Asita, the hermit, wept for joy, and not grief, and he said to the king:

"The king, like the moon when full, should feel great joy; for he has begotten a wondrous son. I do not worship Brahma, but I worship this child; and the gods in the temples will descend from their places of honor to adore him. Banish all fear. The child now born will bring deliverance to all the world.

"Knowing that I myself am old, I could not hold back my tears, for now my end is approaching and I shall not see the glory of this babe. For this thy son will rule the world. The sceptre of empire will be his; he will rule the lands of earth; he will become a Buddha; he is born for the sake of all that lives.

"His pure teaching will be like the shore that receives the shipwrecked. His thoughts will be as cool waters; and all who are parched with evil desires may freely drink thereof.

"On the raging fire of covetousness he will cause the clouds of love to rise, that the rain of righteous law may extinguish it; the gates of despair will he open; he will give deliverance to the captives of folly and ignorance. He comes to rescue from the bondage the poor, the desponding, the helpless."

When the king and queen heard the words of Asita, they rejoiced in their hearts, and called the child Siddhattha, that is, "He who has accomplished his purpose."

Then the queen said to her sister, Pajapati: "A mother who has given birth to a Buddha will never give birth to another child. I shall soon leave this world, my husband, the king, and Siddhattha, my child. When I am gone, be thou a mother to him."

And Pajapati wept and promised.

When the queen departed from the living, Pajapati took Siddhattha and reared him. And, as the light of the moon increases little by little, so the child grew daily in mind and body; and truth and love lived in his heart.

THE PRINCE SIDDHATTHA

When Siddhattha had grown to young manhood his father desired that he should marry; he therefore commanded all his kinsfolk, the chiefs, to bring their daughters, the princesses, that the prince might choose a wife. But the chiefs replied:

"The prince is young and delicate; also, he is not given to learning. He would not be able to maintain a princess, and should there be war he would not be able to cope with the enemy."

Siddhattha loved to sit under the great jambu-tree in the garden of the palace, and there meditate upon the ways of the world. He said to his father, "Invite our kinsfolk, that they may put a test to my learning;" and his father did as his son bade him.

When the guests arrived, and the people of the city of Kapilavatthu had assembled to test the prowess and learning of Siddhattha, he proved himself superior in all the exercises of both body and mind; so that there was no rival who could equal him. He replied wisely to the questions of the sages; and when he questioned them, the wisest among them were silent.

Then Siddhattha chose a wife. His choice fell upon his cousin, Yasodhara, the daughter of the King of Koli. To them was born a son whom they named Rahula, meaning a "fetter," or "tie," and Suddhodana the king said:

"The prince has begotten a son, whom I will love as I love the prince. This will be a tie to bind Siddhattha's heart to the interests of the world, and the kingdom of the Sakyas will remain under the sceptre of my descendants."

Unselfish in his aims, loving his child and the people, Siddhattha bathed his body in the Ganges and cleansed his heart in the waters of the law. Even as men desire to give happiness to their children, so did he long to give peace to the world.

THE THREE WOES

The king had given the prince a palace, resplendent with all the luxuries of India. All sorrowful sights, all scenes and knowledge of human misery, were hidden from the prince; for the king wished that no sorrows or evil should be known to him.

But as the chained elephant longs for the wilds of the jungle, so Siddhattha longed to see the world; and he asked his father for permission to do so. Suddhodana complied with his son's request, and ordered a chariot, drawn by four horses, to be in readiness, and commanded that the roads through which the prince would pass should be adorned.

The houses of the city were decorated with curtains and banners, and spectators arranged themselves on either side; and Siddhattha rode with Channa the charioteer through the streets, and into a country watered by rivers and covered with forests.

By the wayside they met an old man with bent body, wrinkled face and heavy brow; and Siddhattha asked Channa, "Who is this? His head is white, his eyes are sunken, his body is withered; he can barely support himself with his staff."

And Channa answered: "These are the marks of old age. This man was once a suckling babe, and then a youth, full of strength; now his youth is gone, and the strength of his body has departed."

Siddhattha meditated upon this strange sight. At length he said: "What joy can men take in life, if they must soon wither and waste away?"

As they passed on, a sick man was seen by the wayside, gasping for breath, and moaning with pain. Siddhattha asked Channa, "What kind of man is this?"

And Channa answered, "This man is sick.

All men are subject to sickness, the poor as well as the rich, the ignorant and the wise. All having bodies may become diseased."

And Siddhattha thought, "How vain are the pleasures of life."

A little further on they met four men carrying a corpse. Siddhattha, beholding for the first time a lifeless body, inquired: "What is this they carry? There are streamers and garlands of flowers, but the men are overwhelmed with grief."

Channa replied: "This is a dead man; life has gone from him; his lips are stilled; those who loved him will bury him."

"Is this the only dead man, or are there others in the world who are dead?"

"All over the world men die," answered Channa. "All who begin life must pass away. There is no escape from death."

At these words Siddhattha exclaimed: "O worldly men! How vain is your delusion! Your body will become dust, yet how thoughtlessly you live your lives!"

Observing the deep impression these sights had made on Siddhattha, Channa drove back to the city. As they passed by the palaces of the nobility, Kisa Gotami, a young princess and niece of the king, seeing Siddhattha, exclaimed:

"Happy the father that begot thee, happy the mother that nursed thee, happy the wife that calls thee husband!"

Hearing this greeting, the prince replied:

"Happy are they that have found deliverance. Longing for peace, I shall seek the happiness of Nirvana."

And Kisa Gotami asked: "How is Nirvana attained?" And then she went on: "When the fire of lust is overcome, then Nirvana is gained; when the fires of hatred are gone out, then Nirvana is gained; when the troubles and fears of the mind, arising from ignorance and credulity, and evil thoughts have ceased, then Nirvana is gained."

Siddhattha, impressed with her words, gave her his pearl necklace that he was wearing; and when he returned to his home, he looked with disdain upon the treasures of the palace. To his wife he said: "I have seen the law of constant change. Men grow old, sicken and die. Therefore of what avail is pleasure?"

THE RENUNCIATION OF THE PRINCE

It was night. The prince found no rest. He arose and went into the garden of the palace. "Alas!" he said, "the world is full of darkness and suffering."

Seating himself beneath the great jambu-tree he pondered on life and death. He saw the misery and sorrow in the world; and profound compassion came to his heart. Concentrating his thoughts upon life, evil desires vanished away.

Sitting under the jambu-tree there appeared to the Gotama a lofty figure, majestic, calm and dignified.

"Whence comest thou, and who art thou?" asked the prince.

And the vision said: "I am a samana (an ascetic). I seek the path of peace. All things pass to decay. Only the truth abideth forever. Everything changes; there is no permanency; only the words of the Buddhas never perish."

Gotama asked: "Can peace be found? I have seen the emptiness of pleasure, the poison of lust. The world oppresses me; life seems unbearable."

The samana replied: "Where heat is, there can also be cold; where pain is, there can also be pleasure; from evil, good may come. All things are correlative. Where there is suffering, there can likewise be happiness, if thou but seek it. As a man who has fallen into filth should seek the clear waters covered with the lotus, even so seek thou for the everlasting waters of Nirvana to cleanse thy soul."

The prince, hearing these words, was filled with joy.

"Thou bringest good tidings," he said, "for now I know that my purpose will be accomplished. Now is the hour come to sever all ties that restrain me, that I may seek the light; now is the time to seek the path of deliverance."

At these words the samana rejoiced, and spoke:

"Go, Siddhattha Gotama, and accomplish thy purpose. For thou art the Buddha, a light to

the world. Thou art Tathagata, the Great Teacher; thou wilt be Dharmaraja, the King of Truth. Thou art Bhagavat, the Blessed One; thou art chosen to be the Redeemer of the World. Go, seek the truth; and though the thunderbolt descend upon thy head, yield not to the temptations that lead from the path of truth. As the sun ever pursues his course, even so pursue thou the path of truth; for thou art Buddha, the Enlightened."

The vision vanished. Siddhattha's soul was filled with peace. That same night, with one farewell look upon his sleeping wife and child, leaving all behind, the prince left the palace through the garden gate. At the gate stood Mara, the Evil One, who said, "Depart not, O my Lord. In seven days from now the empire will come into thy hands."

And the prince replied: "It is not sovereignty that I desire. I will become a Buddha a light to the world."

THE WORDS OF THE GENTLE BUDDHA*

He who seeks truth, which is the highest treasure of all, must leave behind all that can draw him away from his search, and must be bent upon that one pursuit alone. He must free his soul from covetousness and lust, and from the desire for power.

Indulge in lust but a little, and lust, like

*From the Buddhist Scriptures.

a child, will grow. Wield worldly power, and you will be burdened with trouble.

Better than sovereignty over men, better than lordship over all the earth, is the fruit of righteousness.

Pity me not. Rather pity those who are burdened with power and riches.

My soul longs not for gain; my soul is free.

Like everything else in Nature, the life of man is subject to the law of cause and effect. The present reaps what the past has sown, and the future is the product of the present.

Ignorance only makes men hold religious festivals and offer sacrifices. Far better to revere the truth than try to appease the gods by the shedding of blood. Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim blot out the evil deeds of mankind?

Purify your hearts and cease to kill; this is true religion.

Rituals have no efficacy; prayers are but vain words; incantations have no saving power. To abandon covetousness and lust, to become free from evil desires, to renounce hatred and ill-will, this is true worship.

Surely if men saw the results of their evil deeds they would turn away from them. They crave pleasure for themselves, and they cause pain to others; when death destroys their individuality, they find no peace; their self-hood reappears in new births. Thus they continue to move in the coil, and can find no escape from the sufferings of their own making. How

empty are their pleasures, how vain are their endeavors! Hollow like the plantain-tree, without contents like the bubble.

The world is full of evil and sorrow, because it is full of lust. Men follow after delusion rather than truth. Rather than truth they follow error, which is pleasing to look upon in the beginning, but in the end causes tribulation and unhappiness.

The truth remains hidden from him who is in the bondage of hate and lust. Nirvana remains incomprehensible to those beclouded with worldly interests.

Conquerors are those who have conquered self and the passions of self; victors are those who control their own minds and abstain from evil.

He who fills his lamp with water will not dispel the darkness, and he who tries to build a fire with rotten wood will fail.

Sensuality is enervating; the self-indulgent man is a slave to his passions; pleasure seeking becomes degrading. But to satisfy the necessities of life is not evil. To keep the body in good health is a duty. Otherwise we cannot trim the lamp of wisdom, and keep our minds strong and clear. Water surrounds the lotus-flower, but does not wet its petals.

There is a middle path, that keeps aloof from extremes.

He who recognizes the existence of suffering, its cause, its remedy, has found the four noble truths. He will walk in the right path. Right views will be the torch to light his way. Right

aspirations will be his guide. Right speech will be his dwelling-place. Right behavior will be the road he travels. The right way of earning his livelihood will be his refreshments. Right efforts will be his steps. Right thoughts his breath. Right contemplation will bring him peace.

A man that stands alone, having resolved to follow the truth, may be weak, and fall back into his old ways. Therefore stand ye together, help one another, strengthen one another's efforts; be like unto brothers.

The outward form does not constitute righteousness. The body of a samana (monk) may wear an ascetic's garb, while his mind is immersed in worldliness.

He who knows the nature of self and understands how the senses act finds no room for selfishness; and thus he will attain peace unending.

Self is an error, an illusion, a dream. Open your eyes and awaken. See things as they are.

The cleaving to things, covetousness, and sensuality, inherited from former existences, are the causes of misery and vanity in the world.

Abandon selfishness, that you may attain peace, goodness, and wisdom.

Comprehension of the truth leads to Nirvana; but greater than all is loving kindness.

All things around us come from a cause, as the plant comes from the seed; let us, then, abandon the heresy of worshiping Isvara (the Creator) and of praying to him; let us no longer lose ourselves in vain speculations of

profitless subtleties; let us surrender self and all selfishness, and as all things are fixed by causation, let us practice good, so that good may result from our actions.

The charitable man is loved by all; in death his heart is at rest, for he needs no repentance; he receives the opening flower of his reward, and the fruit that ripens from it.

By giving away our food, we receive more strength; by bestowing our goods on others, we gain more beauty; by donating abodes of purity and truth, we acquire great and lasting treasures.

We reach the immortal path only by acts of kindness; we perfect our souls only by love.

When a tree is burning with fierce flames, how can the birds congregate there? Truth cannot dwell where passion lives.

It is impossible to escape the results of our deeds; let us therefore practice good works.

Our good or evil deeds follow us continually like shadows.

That which is most needed is a loving heart.

As we sow, so shall we reap.

There are ways from light into darkness, and from darkness into light. These are ways, also, from the gloom into deeper darkness, and from the dawn into brighter light. The wise man will use the light he has to receive more light. He will continually advance in the knowledge of truth.

There is a state where there is neither earth, nor water, nor heat, nor air; neither infinity of space nor infinity of consciousness, nor

nothingness, nor perception, nor non-perception; neither this world, nor that world, neither sun nor moon. It is the Uncreate. It is the Eternal, which never originates, and never passes away. There is the end of sorrow.

Not by hatred is hatred appeased. Hatred is appeased by non-hatred. This is the eternal law.

Do unto others as you would that they should do unto you.

Truly, the body is full of impurity, and its end is the grave; it is mortal, and destined to be dissolved into the elements. But being the receptacle of karma, it lies in our power to make it a vessel of truth, and not of evil.

The lamp that is not cleansed and not filled with oil will be extinguished; and a body that is unkempt, unwashed, and weakened by penance will not be a fit receptacle for the light of truth.

Our mind shall not waver. No evil speech will we utter. Tender and compassionate will we abide, loving in heart, void of malice within. And we will be ever suffusing such a one with the rays of our loving thought. And with that feeling as a foundation we will ever be suffusing the whole wide world with thought of love far-reaching, grown great, beyond measure, void of anger or ill-will.

All the means that can be used as helps for doing right are not worth the sixteenth part of the emancipation of the heart through love. That takes all others up into itself, outshining them in radiance and glory. Just as whatever

stars there be, their radiance avails not the sixteenth part of the radiance of the moon. That takes all those up into itself, outshining them in radiance and glory—just as in the last month of the rain, at harvest time, the sun, mounting up on high into the clear and cloudless sky, overwhelms all darkness in the realms of space, and shines forth in radiance and glory—just as in the night, when the dawn is breaking, the morning star shines out in radiance and glory—just so all the means that can be used as helps towards doing right avail not the sixteenth part of the emancipation of the heart through love.

Life is instantaneous and living is dying. Just as a chariot wheel rolls only at one point of the tire, and in resting rests only at one point; in the same way, the life of a living being lasts only for the period of one thought. As soon as that thought has ceased the being may be said to have ceased. As it has been said, "The being of a past moment of thought has lived, but does not live, nor will it live. The being of a future moment of thought will live, but has not lived, nor does it live. The being of the present moment of thought does live, but has not lived, nor will it live."

OUR OWN BEING, WHICH IS CALLED NAME AND FORM.

As to Name and Form, we must understand how they interact. Name has no power of its own, nor can it go on of its own impulse, either to eat, or to drink, or to utter sounds, or to make a movement. Form also is without

power, and cannot go on of its own impulse. It has no desire to eat, or to drink, or to utter sounds, or to make a movement. But Form goes on when supported by Name, and Name when supported by Form. When Name has a desire to eat, or to drink, or to utter sounds, or to make a movement, then Form eats, drinks, utters sounds, makes a movement.

It is as if two men, the one blind from birth and the other a cripple, were desirous of going on a journey, and the man blind from birth were to say to the cripple:

"See here! I am able to use my legs, but I have no eyes with which to see the rough and the smooth places in the road."

And the cripple were to say to the man blind from birth:

"See here! I am able to use my eyes, but I have no legs with which to travel."

And the man blind from birth, pleased and delighted, were to mount the cripple upon his shoulders; and the cripple, sitting on the shoulders of the man blind from birth, were to direct him, saying, "Leave the left and go to the right; leave the right and go to the left."

The man blind from birth is without power of his own, and weak, and cannot go of his own impulse. The cripple also is without power of his own, and weak, and cannot go of his own impulse. Yet when they mutually support one another it is possible for them to go. In the same way Name is without power of its own, and cannot spring up of its own effort, nor perform any action. Form also is

without power of its own, and cannot spring up of its own effort, nor perform any action. Yet when they mutually support one another it is possible for them to do this.

There is no material that exists for the production of Name and Form. When Name and Form cease they do not go anywhere in space. After Name and Form have ceased, they do not exist anywhere in the shape of stored-up music material. As when a lute is played upon, there is no previous store of sound; and when the music ceases, it does not go anywhere in space. Having previously been non-existent, it came into existence by the structure and stem of the lute, and the work of the performer; and as it came into existence, so it passes away. In the same manner all the elements of being, both corporeal and non-corporeal, come into existence after having previously been non-existent; and having come into existence pass away.

There is not a "self" residing in Name and Form, but the co-operation of the conformations produces what we call a man. Just as the word "chariot" is but a mode of expression for axle, wheels, the chariot-body and other constituents in their proper combination, so a living being is the appearance of the groups with the four elements as they are joined in a unit. There is no "self" in the chariot and there is no "self" in man. This doctrine is true and eternal, that there is no self outside of its parts. This self of ours which constitutes Name and Form is a combination of the

groups with the four elements, but there is no ego entity, no self in itself.

Paradoxical though it may sound, there is a path to walk on, there is walking being done, but there is no traveler. There are deeds being done, but there is no doer. There is a blowing of the air, but there is no wind that does the blowing. The thought of self is an error and all existences are as hollow as the plantain tree and as empty as twirling water bubbles.

As there is no self, there is no transmigration of a self; but there are deeds and the continued effect of deeds. There is a rebirth of karma; there is reincarnation. This rebirth, this reincarnation, this reappearance of the conformations is continuous and depends on the law of cause and effect. Just as a seal is impressed upon the wax, reproducing the characters of its device, so the thoughts of men, their characters, their aspirations, are impressed upon others in continuous transference, and continue their karma, and good deeds will continue in blessings while bad deeds will continue in curses.

There is no entity here that migrates, no self is transferred from one place to another; but there is a voice uttered here, and the echo of it comes back. The teacher pronounces a stanza, and the disciple who attentively listens to his teacher's instruction repeats the stanza. Thus the stanza is reborn in the mind of the disciple.

Dismiss the error of the self, and do not cling to possessions which are transient, but

perform good deeds; for deeds are enduring, and in deeds your karma continues.

Since, then, there is no self, there cannot be any after life of self. Therefore abandon all thought of self. But since deeds continue, be careful with your deeds.

All beings have karma as their portion; they are inheritors of their karma; their karma is their refuge; karma allots beings to meanness or greatness.

All creatures are what they are through the karma of their deeds done in former and in present existences.

The rational nature of man is a spark of the true light; it is the first step on the upward road. But new births are necessary to insure an ascent to the summit of existence, the enlightenment of mind and heart, where the immeasurable light of understanding is gained, which is the source of all righteousness.

This is true deliverance; this is salvation; this is heaven, and the bliss of a life immortal.

THE TEN EVILS.

The Buddha said:

All acts of living creatures become evil by ten things, and by avoiding the ten things they become good.

There are three evils of the body, four evils of the tongue, and three evils of the mind.

The evils of the body are murder, theft and adultery; the evils of the tongue are lying, slander, abuse and idle talk; the evils of the mind are covetousness, hatred and error.

I exhort you to avoid the ten evils.

I. Kill not, but have regard for life.

II. Steal not, neither do you cheat; but help all to be the owner of the fruits of his labor.

III. Abstain from impurity; let your lives be chaste.

IV. Lie not, but be truthful. Speak the truth fearlessly, but with a loving heart.

V. Start no evil reports, neither repeat those heard. Slander not, but look for the good in your fellow-beings, so that you may defend them against their enemies.

VI. Swear not, but speak with dignity.

VII. Waste not your time with gossip; speak to a purpose, or remain silent.

VIII. Covet not, nor envy; but rejoice at the welfare of others.

IX. Cleanse your heart of malice, and cherish no hatred, not even against your enemies; treat all living creatures with kindness.

X. Become free from ignorance; learn the truth; that you may find the noble path that leads to life eternal.

THE DHAMMAPADA (PATH)

This is the Dhammapada—the path pursued by those who are followers of the Buddha.

Human beings derive their character from their mind. They are mind-made. Mind is the source of both good and evil.

You yourself must make the effort. The Buddhas are but teachers. The thoughtful who enter the path are freed from the bondage of evil.

He who does not rouse himself when it is time to rise; who, though young and strong, is slothful; whose mind and thoughts are weak; the slothful and idle man will not find the path to enlightenment.

The truth guards him who guards himself.

In order to teach others, first teach yourself.

He who conquers himself is the greatest of conquerors.

Fools do not care for the duty to be performed, or the aim to be reached. They think of self alone.

Bad deeds, hurtful to ourselves, are easy to do; good deeds, beneficial to ourselves, are difficult to perform.

Ere long this body will lie in the earth, without understanding; yet our thoughts will endure. They will be thought again, and will create action. Good thoughts will produce good actions, and bad thoughts will produce bad actions.

Earnestness is the path of immortality, thoughtlessness the path of death. Those who are in earnest do not die; those who are thoughtless are as though dead already.

Those who imagine they find truth in untruth, and see untruth in truth, will never arrive at truth.

As the rain breaks through a poorly thatched house, so passion breaks through an unreflecting mind.

Well-makers lead the water where they desire: fletchets bend the arrow, carpenters carve a log of wood; wise men fashion their own minds.

If a man speaks or acts an evil thought, evil follows him as the wheel follows the ox that draws the wagon.

Better to leave an evil deed undone, than to repent of it afterwards. A good deed calls forth no repentance.

If a man commits a wrong, let him not do it again. Suffering is the outcome of an evil deed. If a man does what is good, let him do it again. Happiness is the outcome of good deeds.

As by the falling of water-drops a pot is filled, so the fool becomes full of evil, though he gather it little by little.

He who lives for pleasure only, evil will overthrow, as the wind throws down a weak tree.

The fool who knows his foolishness may become wise; but the fool who thinks himself wise is a fool indeed.

To the evil-doer wrong appears sweet as honey; but when the fruit of wrong ripens, then he finds bitterness.

A hater may do great harm to a hater, and an enemy to an enemy; but a wrongly directed mind will do greater harm to itself.

As a creeper destroys the life of a tree upon which it finds support, so is the evil-doer his own greatest enemy.

The wicked man burns by his own deeds, as if burnt by fire.

As the fields are damaged by hurricanes and weeds, so is mankind polluted by passion, by hatred, by vanity and lust.

The love of pleasure begets grief, and the dread of pain causes fear. He who is free from the love of pleasure and the dread of pain knows neither grief nor fear.

He who gives himself to vanity, and does not give himself to meditation, will in time envy him who has given himself to meditation.

Men winnow their neighbors' faults like chaff, but their own faults they hide, as a cheat hides the false die from the gambler.

If a man looks after the faults of others, his own faults will grow.

Not about the faults of others, not about their sins, but about his own faults and misdeeds is the sage only worried.

Good deeds shine from afar, like the snowy mountains; evil deeds are concealed, like arrows shot by night.

Overcome hatred by love; overcome evil by good; overcome the greedy by liberality; overcome lies by the truth. For hatred does not cease by hatred; hatred ceases by non-hatred.

Speak the truth; do not yield to anger; give when thou art asked; by these three steps thou becomest divine.

The wise man blows away the impurities of self as the smith blows away the impurities of silver.

Lead others, not by force, but by justice and equity.

As the bee gathers nectar without injuring the flower, so the sage dwells among men.

If the traveler does not meet with one who is as good, or better, than himself, let him keep to his solitary journey; for there is no companionship with a fool.

Long is the night to him who cannot sleep; long is a mile to the weary; long is life to him who does not know the truth.

Better than living a hundred years, not finding the truth, is one day in the life of the man who has found it.

As the lily will grow full of sweet perfume and delight upon the earth, so the disciple of Buddha shines forth among the people that walk in darkness.

Let us live happily, then, not hating those who hate us.

Let us live happily, then, free from all ailments among the ailing!

Let us live happily, then, free from greed among the greedy!

The sun is bright by day, the moon shines by night; the warrior is bright in his armor, the thinker bright in his meditation; but the brightest among all, with splendor day and night is the Buddha, the Awakened, the Enlightened, the Blessed.

BUDDHA THE TEACHER

At one time, when the Teacher was stopping at the bamboo grove near Rajagaha, he met a householder, named Sigala, who, clapping his hands, turned to the four quarters of the earth, to the zenith above, and to the nadir below. And the Teacher, knowing that this

was done according to the religious superstition to avert evil, said: "Why performest thou these ceremonies?"

And Sigala replied: "Dost thou think it strange that I should protect my home against the influences of demons?"

Then the Teacher answered: "Ceremonies will not protect thy home. Thou must guard it with good deeds."

And Buddha taught the people, saying:

He who labors in the interest of self, so that he may become powerful, or rich, or renowned, will find no reward; but he who labors for righteousness and truth will find great reward, for even his worldly defeat will be a victory.

Self is not a fit vessel to receive lasting success. Self is small and brittle, and its contents will soon be spilt; but truth is large enough to hold the yearnings and aspirations of all selves, and its contents will be kept forever.

The overcoming of self is not to destroy the souls of men, but to preserve them.

He whose mind is free from the illusion of self, will stand and not fall in the battle of life.

He who follows after justice and truth will endure forever.

He who has in his heart the love of truth has drunk the water of immortality.

There is no self. He who says that the soul is his self and that the self is the thinker of our thoughts and the actor of our deeds, teaches a wrong doctrine, which leads to confusion and darkness.

There is mind. He who understands by soul mind, teaches the truth which leads to knowledge and light.

The bodhi (knowledge and enlightenment) is eternal and dominates all existence, as the good law guiding us in the search for truth. It changes brute instinct into mind.

THE STORY OF THE KUTADANTA THE BRAHMIN

Kutadanta, the leader of the Brahmins in the village of Danamati, said: "I am told that thou art the Buddha, the Enlightened. But if this were so wouldst thou not come as a king in glory and power?"

And the Teacher answered: "Thine eyes are holden. If the eyes of thy mind were undimmed thou wouldst see the glory and power of truth."

Said Kutadanta the Brahmin: "Thy doctrine is without consistency. If it were consistent, it would stand; but as it is not, it will pass away."

The Teacher replied: "The truth will never pass away."

Kutadanta said: "Thou tearest down religion. Thy disciples despise religious rites and refuse to offer sacrifice to the gods; and reverence for the gods can only be shown by worship and sacrifice. Religion consists in worship and sacrifice."

The Teacher said: "Greater than the sacrifice of bullocks is the sacrifice of self. Blood has no cleansing power. Better than worshipping the gods is righteousness among men."

Kutadanta said: "Thou believest that beings are reborn; that they migrate in the evolution of life; and that subject to the law of karma we reap what we have sown. Yet thou teachest self-extinction as the highest happiness of Nirvana."

The Teacher said: "Thou art concerned about thy soul. Yet is thy work in vain, because thou art lacking in the one thing needful. There is rebirth of character, but no transmigration of self. The thought-forms reappear, but there is no ego transferred. Only through delusion do men dream that their souls are self. Thy heart is cleaving to self. Thou art anxious about heaven, and therefore canst not discern the happiness of truth and the immortality of truth. The Buddha has not come to teach death, but to teach life; and thou seest not the nature of living and dying.

"This body will be dissolved, and no amount of worship and sacrifice will save it. Therefore seek thou the life that is of the mind. Where self is, truth cannot be; when truth comes, self disappears. Let thy mind rest in the truth; propagate the truth; put thy whole will in it, and let it spread. For in the truth thou shalt live forever. Self is death and truth is life. The cleaving to self is continual dying, while abiding in the truth leads to Nirvana, which is life everlasting."

Kutadanta said: "Where is Nirvana?"

The Teacher answered: "Wherever the precepts of truth are obeyed."

Kutadanta said: "Do I understand thee that Nirvana is not a place, and being nowhere it is without reality?"

The Teacher answered: "Thou dost not understand me aright. Listen, and answer me: Where does the mind dwell?"

"Nowhere," replied Kutadanta.

"Then," said the Teacher, "there is no such thing as mind.

"Where does wisdom dwell?"

"Wisdom has no given dwelling place," replied Kutadanta.

Said the Teacher: "Thinkest thou that there is no wisdom, no salvation, because Nirvana is not a place? As the mind passeth over in the heat of the day, so the Tathagata comes to blow over the minds of mankind with the breath of love."

"But tell me," said Kutadanta, "if there be no atman (self), how can there be immortality? The activity of the mind passeth, and we are gone when we cease thinking."

The Teacher said: "Our thinking is gone, but our thoughts continue; reasoning ceases, but knowledge remains. It is as when a man during the night desires to send a letter, and, after having called his scribe, has a lamp lit and the letter written. Then when that has been done, he extinguishes the lamp. But though the writing has been finished and the light has been put out, the letter is still there

Thus does reasoning cease and knowledge remain; mental activity ceases, but experience, and all the fruits of our acts endure."

Kutadanta said: "Tell me, where, if the sankharas (the elements of body and mind) are dissolved, is the identity of my self? If only my thoughts are propagated, and if my soul migrates, my thoughts cease to be my thoughts, and my soul ceases to be my soul. Where is the identity of my self?"

The Teacher said: "If a man were to light a lamp would it burn all night?"

"It might do so," answered Kutadanta.

The Teacher asked: "Is it the same flame that burns in the first watch of the night as in the second?"

Kutadanta replied: "Yes, it is the same flame." Then, on second thought, he said: "No, it is not."

"Then," said the Teacher, "there are flames, one in the first watch, and the other in the second watch."

"In one sense," answered Kutadanta, "it is not the same flame, in another sense it is. It burns the same kind of oil, it gives the same kind of light, it serves the same purpose."

The Teacher said: "Would you call those flames the same that have burned yesterday, and are again burning today in the same lamp, filled with the same kind of oil, illuminating the same room? Suppose the flame of the first watch had been extinguished during the second watch; would you call it the same if it burns again in the third watch?"

Kutadanta replied: "In one sense it is a different flame, in another it is not."

The Teacher asked: "Has the time that elapsed during the extinction of the flame anything to do with its identity or non-identity?"

Kutadanta said: "It has not. There is a difference and an identity, whether many years elapsed or only a second; and whether the lamp has been extinguished in the meantime or not."

"Then," said the Teacher, "the flame of today is, in a certain sense, the same as the flame of yesterday; and in another sense, at every moment it is different. Also the flames of the same kind, illuminating with equal power the same kind of rooms, are in a certain sense the same."

"True," said Kutadanta.

"Then," said the Teacher, "dost thou deny that the same reasoning holds good for thee that holds good for the things of the world?"

"No," answered Kutadanta, "I do not; the same reasoning holds good universally; but there is that about my self which makes it different from other things, as well as from other selves. There may be another who feels like me, thinks like me, and acts like me; but though he had my name, he would not be me."

"True," replied the Teacher, "he would not be thee. But tell me, is he who goes to school one, and when he has finished his schooling another? Is it one who commits a crime, and another who is punished?"

"They are the same," replied Kutadanta.

"Then sameness is constituted by continuity only!" asked the Teacher.

"Not only by continuity," said Kutadanta, 'but also by identity of character."

"Then," said the Teacher, "thou agreest that persons can be the same, in the same sense as two flames of the same kind are called the same; and thou must recognize that in such sense another of the same character, and product of the same karma, is the same as thou."

"I must."

And the Teacher said: "In this same sense alone art thou the same today as yesterday. Thy nature is not constituted by the matter of which thy body consists, but by thy sankharas, the forms of the body, of sensations, of thoughts. Thy person is the combination of the sankharas. Wherever they are, thou art. Whithersoever they go, thou goest. Thus thou wilt recognize in a certain sense an identity of thy self, and in another sense a difference. But he who does not recognize the identity should deny all identity, and should say that the questioner is no longer the same person as he who a minute after receives the answer. Now consider the continuation of thy personality, which is preserved in thy karma. Is it death and annihilation, or life and continued life?"

"I would call it life and continued life," said Kutadanta. "It is the continuation of my existence, but I do not care for such continuation. I only care for the continuation of self

in the other sense, which makes of every one, whether identical with me or not, an altogether different person than myself."

"This," said the Teacher, "is the love of self. This is thine error. All things are transitory. They grow old and decay. Where is thy self? Thy self to which thou cleavest is a constant change. Years ago thou wert a babe; then thou wert a boy; then a youth, and now thou art a man. Is there any identity of the babe and the man? Which is thy self, that of yesterday, that of today, or that of tomorrow, for the preservation of which thou longest?"

"Thou hast confused me," said Kutadanta.

The Teacher said: "It is by the process of evolution that sankharas come to be. No sankhara has sprung into being without a gradual becoming. Thy sankharas are the product of thy deeds in former existences. The combination of thy sankharas is thyself. Wheresoever they go, thither thou goest. In thy sankharas thou wilt continue to live, and thou wilt reap in future existences the harvest sown now, and in the past."

(The literal Sanscrit definition of sankhara is "conformation," "disposition." It is the formative element in the karma as it has taken shape in bodily existence.)

Kutadanta said: "I cannot recognize the justice that others after me will reap what I am sowing."

The Teacher said: "Is this teaching in

vain? Know thou that those others are thyself. Thou thyself wilt reap what thou sowest. There is no salvation through worship or sacrifice. Verily I say unto thee: Not in the heavens, not in the midst of the sea, not if thou hidest thyself in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thine actions, be they good or evil. The man who has long been journeying, and who returns home, finds the welcome of kinsfolk and friends. So do the fruits of good works bid welcome to him who has walked in the paths of love and truth, when he passes from the present life to the hereafter.

"Practice the truth, that declares that thy brother is the same as thou. Walk in the noble path of truth, and thou wilt understand that while there is death in self, there is immortality in truth."

WORDS SPOKEN TO KASSAPA.

Buddha said unto the venerable Kassapa, one of his disciples:

"All things are made of one essence, yet are different according to the forms which they assume under different impressions. As they form themselves so they act, and as they act so they are. It is as if a potter made different vessels of the same clay. There is no diversity in the clay; the diversity of the pots is only due to the moulding hands of the potter.

"And as all things originate from one essence, so they develop according to one law, and are destined to one aim, which is Nirvana."

THE STORY OF THE CELESTIAL DEVA.

It is told that a celestial deva (spirit, or messenger) once came to Buddha in the shape of a Brahmin, dressed in white garments.

The deva asked: "What is the sharpest sword? What is the deadliest poison? What is the fiercest fire? What is the darkest night?"

The Teacher replied: "A word spoken in anger is the sharpest sword; greed is the deadliest poison; passion is the fiercest fire; ignorance is the darkest night."

The deva said: "Who gains the greatest benefit? Who loses most? What armor is invulnerable? What is the best weapon?"

The Teacher replied: "He is the greatest gainer who helps others; he loses most who greedily receives; patience is the invulnerable armor; wisdom is the best weapon."

The deva said: Who is the greatest thief? What is the most precious treasure? Who is the most successful in gaining possessions? What is the securest reward?"

The Teacher replied: "Evil thought is the greatest thief; virtue is the most precious treasure; the mind is the most successful in gaining possessions; Nirvana is the securest reward."

The deva said: "What causes ruin in the world?"

The Teacher replied: "Ignorance causes the ruin of the world."

The deva said: "I have but one more question: What is it that fire cannot burn, nor dampness corrode, nor wind blow down, and which is able to redeem the world?"

The Teacher replied: "Neither fire, nor dampness, nor wind can destroy the blessing of a good deed; and by good deeds shall the world be redeemed."

And the deva, hearing the words of the Teacher, bowed down before him in reverence.

GOOD AND EVIL.

Buddha said to his disciples: "What is evil?

"Killing is evil; stealing is evil; yielding to sexual passion is evil; lying is evil; slandering is evil; abuse is evil; gossip is evil; hatred is evil; false teaching is evil.

"And what is the root of evil?

"Lust is the root of evil; hatred is the root of evil; illusion is the root of evil.

"What is good?

"Not to kill is good; not to steal is good; abstaining from sensuality is good; speaking only the truth is good; not to slander is good; kindness is good; not to gossip is good; not to envy is good; to love, and not hate, is good.

"And what is the root of good?

"Freedom from lust is the root of good; freedom from hatred and illusion is the root of good.

"What is suffering? What is the origin of suffering? What is the annihilation of suffering?

"Birth is suffering; old age is suffering; death is suffering; sorrow and pain are suffering; affliction and despair are suffering; to associate with loathsome things is suffering; the loss of that we love, and the failure to attain that which we long for are suffering.

"And what is the origin of suffering?

"It is lust, passion, and the thirst for existence that yearns for pleasure, that leads to continual rebirths. It is sensuality, desire, selfishness.

"And what is the annihilation of suffering?

"The liberation from desire, the deliverance from passion, is the annihilation of suffering.

"And what is the path that leads to the annihilation of suffering?

"It is the righteous eightfold path that leads to the annihilation of suffering—Right Views, Right Decision, Right Speech, Right Action, Right Living, Right Struggling, Right Thoughts, and Right Meditation.

PARABLES AND STORIES OF BUDDHA

The Buddha said: I have taught the truth. But, simple as it is, the people cannot understand it. I will speak to them in their own language. I will adapt my thoughts to their

thoughts. They are like unto children, and love to hear tales. I will tell them parables to show the glory of the Dharma (Truth).

THE MAN BORN BLIND.

There was a man born blind, and he said: "I do not believe in the world of light and color. There is no sun, no moon, no stars. No one has seen these things."

His friends, who could see, tried to convince him of his error, but without avail. "What you say you see," he said, "are illusions. If light and colors existed I should be able to touch and feel them."

There was a renowned physician, who was called to examine the eyes of the blind man; and when he had examined them, he put together four remedies, and applied them; and the eyes of the blind man were brought to sight.

The Tathagata (Buddha) is the physician, the blindness is the error of self, and the four remedies are the four noble truths.

THE LOST SON.

There was a householder's son who went away into a far country; and, while his father accumulated great wealth, the son became destitute.

And at last the son, searching for food, came to the country where his father lived; and his father saw him in his wretchedness, and ordered his servants to bring him to him.

When the son saw the place to which he was brought, he said to himself: "I surely have

caused the suspicion of some powerful chief to fall upon me, and he will throw me into prison." Therefore he made his escape without knowing where he was, or seeing his father.

Then the father sent other servants after him, who, having caught him, brought him back. And the father commanded all to deal kindly with the son; and he was given work to do, and also a teacher was employed to instruct him. And the son became pleased with his lot.

From the window of his palace the father watched the son; and as he saw him industriously laboring, he promoted him to higher and higher duties; and at last he sent for him, and disclosed to him who he was. And the son was exceedingly glad, and filled with joy.

Thus it is that little by little are our minds trained to receive the truth.

THE PARABLE OF THE FISH.

There was a certain bhikkhu (monk) who had great difficulty in holding his passions under control. Therefore he resolved to go back to the world, and came to the Buddha, asking to be released from his vows. And the Buddha said to him:

"Fall not a prey to thy passions. In former existences thou hast suffered from the consequences of lust, and unless thou canst control thy sensual desires, thou wilt, in this life, be ruined. Listen to the story of another existence of thine, when thou wert a fish:"

The fish, swimming lustily in the river, was playing with his mate. She, swimming ahead, perceived the meshes of a net, and changing her course escaped being caught; but he, blinded by his infatuation, swam straight into the mouth of the net. The fisherman pulled up the net, and the imprisoned fish, bemoaning his fate, said: "This, then, is the bitter fruit of my folly"; and would have died had not a Bodhisatta (one who has only to be born once more to enter Nirvana) chanced to pass that way, and took pity on him. He bought the fish from the fisherman, and said to him: "My good fish, had I not discovered thee, thou wouldst have lost thy life. I will save thee, but hereafter avoid the temptation of lust." With these words he threw the fish back into the river.

My son, make the best of the time that is offered to thee in thy present existence. Guard against the evils that lead only to suffering.

THE PARABLE OF THE CRANE.

A tailor, who prided himself on his ability to outwit his customers, entered upon a business transaction with a stranger, in whom he found his master in fraudulent practices, and suffered a heavy loss.

The Buddha said: In other incarnations this tailor had lived greedy lives, and suffered many losses. Many generations gone he had lived as a crane near a pond, and, when the dry season set in, he said to the fishes: "Are you not anxious for your future welfare? There

is now very little water, and very little food in this pond. What will you do should the pond become entirely dry?"

And the fishes replied: "What, indeed, should we do?"

Then the crane said: "I know of a large lake, which never goes dry. Would you not like to have me carry you there in my beak?"

But the fishes, knowing the habits of the crane, distrusted his honesty; until at last a large carp decided, for the sake of the others, to take the risk. The crane then carried him to a beautiful lake, and brought him back in safety. At this the other fishes gained confidence in the crane; and so he took them one by one in his beak, and devoured them on a big varana-tree.

Now there was also a lobster in the pond, which the crane had not taken; and when the fishes were all gone, the crane said to him: "I have taken all the fishes away and put them in a large lake. Come, and I will also take thee."

"But I am heavy," replied the lobster. "How wilt thou carry me?

"I shall take hold of thee with my beak," answered the crane.

"Thou wilt let me fall," said the lobster. "I will not go with thee."

"Thou needst not fear," said the crane. "I will hold thee tight all the way."

Then said the lobster to himself: "If this crane gets hold of a fish, he will never put him into a lake. Now if he should really put

me into a lake, it would be splendid; but if he does not, I will cut his throat." So he said to the crane:

"Thou wilt not be able to hold me tight enough; but we lobsters have a strong grip. If thou wilt let me take hold of thee around the neck with my claws, I will go with thee."

The crane, not realizing that the lobster was trying to outwit him, agreed to this; so the lobster took hold of his neck with his powerful claws, and thus the pair started towards the lake.

The crane showed him the lake, and then turned towards the varana-tree.

"My dear uncle," cried the lobster, "the lake lies that way, but thou art taking me another way!"

And the crane answered: "Thinkest thou so? Am I thy dear uncle? Thou meanest, I suppose, that I am thy slave, to carry thee where thou pleasest! Cast thine eye upon that heap of fish bones at the root of yonder varana-tree. As I have eaten those fish, so will I also devour thee!"

"Those fishes," replied the lobster, "got eaten through their own stupidity; but I am not going to let thee kill me. On the contrary, I shall kill thee. For thou, in thy greed, hast not seen that I have outwitted thee. If we die, we both die together; for I will cut off thine head with my claws!" Saying this the lobster gave the crane's neck a sharp pinch.

Gasping for breath and trembling with fear, the crane then besought the lobster, crying:

"O my Lord! I did not intend to eat thee! Spare thou my life!"

"Very well," said the lobster; "fly over and put me in the lake."

Upon this the crane flew to the edge of the lake, and stooped down to drop the lobster. Then the lobster cut through the crane's neck as clean as one would cut a lotus stalk with a knife, and entered the water.

Not only was the greedy tailor once outwitted in this manner, but in after existences likewise suffered from his greedy intrigues.

THE MAN OF GREAT RICHES.

When the Buddha was in the neighborhood of Savatthi, a man of great riches, who had lost his health, came to him and said: "I suffer greatly from bodily ills, so that I cannot move without pain."

The Buddha, observing the luxuries with which the man was surrounded, asked him: "Wouldst thou know the cause of thy troubles? There are five things which afflict thee: Overeating, love of ease, desire for pleasure, aversion to study, and lack of useful work."

The rich man profited by the words of the Buddha; and, regaining his health, came to him and said:

"Master, thou hast healed my body. I now come to thee to seek enlightenment of my mind."

And the Buddha replied: "The worldling nourishes his body, but the wise man nourishes

his mind. He who indulges his bodily appetites works his own destruction; but he who walks in the path of knowledge and truth saves himself."

PARABLE OF THE MUSTARD SEED.

There was a rich man whose gold was transformed into ashes; and he took to his bed and refused all nourishment. A friend, visiting him, said:

"Thou didst not make good use of thy wealth. In hoarding it, it was no better than ashes. Now heed this advice. Spread mats in the bazaar, and pile up these ashes, and offer to trade with them."

The man did as he was told, and when his neighbors inquired of him, he said, "I offer my goods for sale."

Now there was a young girl, Kisa Gotami, an orphan and very poor, who passed that way and said: "My lord, why pilest thou up this gold for sale?"

And the man said to her, "Wilt thou hand me that gold?" And Kisa Gotami took a handful of ashes, and it immediately changed into gold.

And the man gave her in marriage to his son, and said: "With many, gold is no better than ashes; but with Kisa Gotami ashes become pure gold."

And in due time Kisa Gotami gave birth to a son; and the son died, and in her grief she carried the dead child to the neighbors, asking for medicine. And the neighbors said,

"She has lost her senses; the child is dead."

But Kisa Gotami continued asking for medicine, until at length she met a man who said to her, "I cannot give what thou askest, but I know a physician who can."

And the girl said, "Pray tell me, sir, who he is."

And the man replied, "Go to Sakyamuni (the Sakya sage), the Buddha."

Then Kisa Gotami went to the Buddha, and beseeched him, saying: "Gentle Lord Buddha, pray give me medicine, that I may heal my boy."

And the Buddha said to her: "Bring me a handful of mustard seed.

But when in her joy Kisa Gotami promised to bring it, the Buddha said: "The mustard seed must be found at a house where no one has lost a child, or husband, or parent, or friend."

Kisa Gotami now went from house to house, and the people, pitying her, gladly offered the mustard seed; but when she asked, "Did a son, or daughter, or a father, or mother die in this house?" They answered her, "Alas! the living are few, but the dead are many." And she found no house wherein none had died.

Weary and hopeless, she sat down by the wayside. At last the darkness of night came upon her, and she thought of the darkness of death that comes to all; and she said to herself, "How selfish am I in my grief! Death is everywhere among the living." Then, put-

ting away thoughts of self, she buried her child in the forest, and returned to the Buddha; and the Buddha said to her:

"The life of mortals is troubled and brief. All who are born must die. As all vessels made by the potter are at last broken, so is the life of man. Young and old, fools and wise, all come to death. A father cannot save his child, nor kinsmen their relatives. As the world is full of death and decay, therefore the wise do not grieve, knowing that it is the law of life.

"Not from weeping nor grieving will any find peace of mind, nor are the dead returned by lamentations. We pass away, and our fate is according to our deeds. He who seeks peace must lose self; he who overcomes sorrow will be free from sorrow.

THE BUDDHA ALWAYS HERE.

The Buddha spoke to his disciples saying:

"Those who do not know me, call me Gotama; but you call me Buddha, the Enlightened. You do well, for in this life I have entered Nirvana, while the life of Gotama has been extinguished.

"Self has disappeared, and the truth has taken its abode in me. This body of mine is Gotama's body, and will be dissolved; and after its dissolution no one, neither God nor man, will see Gotama again. But the Buddha will remain; the Buddha will not die; it will be like a flame in a great body of fire; the

flame has ceased, it has vanished in the fire, but in the Dharma* the Buddha can be discerned.

"Being comforted, I comfort others; I lead them to a place of refuge; I fill with joy those who languish; I give happiness to those dying; I extend to them deliverance.

"I was born into the world for the salvation of the world. I meditate upon truth. I devote my mind to truth. I speak the truth to all. I have become the truth.

"Whosoever comprehendeth the truth will see the Buddha, for the truth has been told by the Buddha."

THE LAST DAYS OF BUDDHA

The Buddha went to the village of Nadika with a company of his disciples; and the venerable Ananda came to him, and told of the brothers and sisters who had died, and asked of their fate. And the Teacher said unto Ananda:

"Those who have died after the destruction of the bonds of lust, of covetousness and the cleaving to self, need not fear death. They will not be reborn in a state of suffering; their minds will not continue as a karma of evil deeds.

"When they die, nothing will remain of them but their good thoughts, their good deeds, and the happiness that comes from truth and

*Sanscrit, meaning the natural condition of beings, the law of existence, the truth.

righteousness. As rivers must at last reach the sea, so their minds will be reborn in higher states of existence and continue on to their ultimate goal, to the ocean of truth, to the everlasting peace of Nirvana."

AMBAPALI THE COURTESAN.

The Buddha, with his disciples, went to Vesali, and stayed at the grove of the courtesan Ambapali. When Ambapali heard that the Buddha was staying in her mango grove, she was greatly pleased, and drove in her chariot as far as the road permitted. Then she alighted and walked to the spot where the Buddha was, and seated herself at his feet. As a woman goes forth to perform worthy deeds, so Ambapali appeared in a simple garment, without ornaments; and she was beautiful to look upon. And the Buddha thought: "This woman is a favorite of princes, yet is her heart composed. She is prepared to hear the truth." And when she was seated, he instructed her in the way of life. And as she listened, the face of the courtesan became bright, and she said, "Will the Enlightened One do me the honor, with his brethren, of taking his meal tomorrow at my house?" And, in silence, the Buddha gave consent.

Now the Licchavi, a family of princely rank, hearing that the Buddha was staying at Ambapali's grove, drove there with their magnificent chariots and retinue, gorgeously dressed and decorated with costly jewels. And seeing them coming, Ambapali drove up against the

chariot of the youngest of the Licchavi, axle to axle, wheel to wheel, and yoke to yoke; and the Licchavi said to Ambapali the courtesan: "How is it that you drive up against us thus?

"My lord," she said, "I have just invited the Buddha and his brothers to dine with me to-morrow."

And the prince replied: "Give up this meal to us, and we will pay you well."

"My lord," answered Ambapali, "were you to offer all Vesali, I would not give up this honor."

Then the Licchavi went on to the grove.

When the Buddha saw the Licchavi approaching, he said to his disciples: "Let those who have never seen the gods gaze upon this company of the Licchavi."

When the Licchavi had come to the Buddha, they invited him to dine with them on the morrow; but the Buddha said: "I have promised to dine with Ambapali the courtesan."

And when the Licchavi had departed, and returned to their home, they said: "A woman of the world has outdone us; we have been left behind by a harlot."

The next day, Ambapali having prepared sweet rice and cakes, sent a messenger to the Buddha, who said: "The hour, gentle Lord, has come, and the meal is ready."

And the Buddha, together with his disciples, went to Ambapali's dwelling place; and when they had come they seated themselves at the places prepared for them. And Ambapali the courtesan set the sweet rice and cakes before

them, and waited upon until they refused to partake of more. And when they had finished the meal, Ambapali brought a stool and sat at the feet of Buddha, and said to him: "Gentle Lord Buddha, I give this mansion to the bhikkhus, of which the Buddha is chief."

And soon after this the Buddha said to his disciples: "Eat your food to satisfy your hunger, and drink to satisfy your thirst. Satisfy the necessities of life like the butterfly that sips the flower, without injuring its fragrance or its texture.

"Behold, the final extinction of the Teacher will soon take place. All component things must grow old and be dissolved again. Seek that which is everlasting, and work out your salvation through the truth. He who gives shall find gain. He who conquers himself shall be free."

Ananda said: "Deep darkness reigned for want of wisdom; the world of sentient creatures was groping for the light; then the Teacher lit the lamp of wisdom, and now it will be extinguished, ere he has brought it to all the world."

And the Buddha said to the venerable Ananda: "Let not thine heart be troubled; do not weep; it is in the nature of things that we must separate from those most near and dear unto us. The foolish man thinks only of self; the wise man renounces self, and realizes that all compounds amassed by sorrow will be dissolved again, but the truth will remain forever.

"Why should I preserve this body, when the body of the most excellent law will endure? Rather should I look for rest.

"I am not the first Buddha who came upon earth, neither shall I be the last. In due time another Buddha will arise in the world, a Supremely Enlightened One, endowed with wisdom, knowing the universe, an incomparable leader of men. He will reveal to mankind the eternal truths which I have taught."

Ananda said: "How shall the world know him?"

The Buddha said: "He will be known as Metteyya, which means, He whose name is kindness."

* * * * * *

Once more upon earth Buddha, the Enlightened of India, began to speak: "Behold decay is inherent in all component things, but the truth will remain forever! Work out salvation with diligence."

These were the last words of the gentle Lord Buddha. He fell into deep meditation; and having passed through the four jhanas,* entered Nirvana.

* * * * * *

In the Buddhist Books it is told that when the Buddha entered Nirvana there arose, as he passed from existence, a mighty earthquake, terrible and awe-inspiring; that the thunders of heaven burst forth, and that his disciples exclaimed: "Too soon has the Buddha died!

*Jhana (Sanscrit Dhyana), ecstasy, vision, the result of samadhi (self-control).

Too soon has the Teacher passed away! Too soon has the Light of the World gone out!"

And they burned the body of the Buddha, covered with garlands and wreaths; and when the funeral pyre was lit, the sun and moon withdrew their shining, the peaceful streams became torrent-swollen, the forests shook, while flowers and leaves fell upon the ground like scattered rain.

And Devaputta, one of the disciples, said to the multitudes that were gathered round the pyre:

"Behold, the earthly remains of the Enlightened One have been dissolved, but the truth that he taught us lives in our minds."

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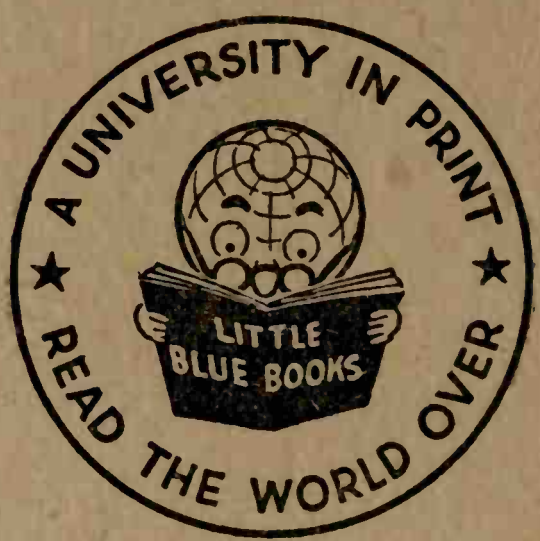
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